

THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

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PLANE III

LIBER 24

GRADE: *COMPANION*

Private & Confidential

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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

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CONTINUING THE ADDRESS BY SAR ASUNTA TO THE BRETHREN OF LODGE BENEVOLENCE
... BEING AN EXPOSE OF LCSM's BOOK: OF ERROR AND OF TRUTH.

This was the most skilful and dangerous trick which could have prevented man's progress. When confronted by a choice of two ways, he could work out the right one to choose, but if someone comes and tells him that both roads go the same way and are equally good, the position of the traveller becomes more confusing and embarrassing than if he had taken advice from himself. This is the present position of man in the face of what he has been taught to believe, that the only laws that exist are those of his senses, and that they are his only guide. How is it that man could not put himself on guard in the face of these dangerous masters?

The principle of evil has taken advantage of this situation and has thrown man into this horrible state of uncertainty. But man's nature contains the means of discovering the strategy of his enemy and it will eventually lead him naturally to the truth. This power is not contained in the senses, but within man himself are the seeds of light and truth.

Man is different from other Beings, some of which are only intelligent; others are just sensory. Only man is both at the same time. Man was an intelligent being, but he also had an envelope ... the impenetrable armour in the allegory.

Since his fall, man's envelope has been destructible, and his actions, based on his senses, destroy each other. But man has not lost his intelligence. So he is at one and the same time great and small, mortal and immortal, still intellectually free ... yet tied in the physical by laws which are independent of his will. Man does not merely satisfy his physical senses. He has the ability to refuse food, even when hungry, for some other reason. Thus, man has a dual nature. His body tries to live and continue to exist, yet man can let it suffer, become exhausted ... and die.

LCSM goes on to talk about the realms of Beings.

Animals are trained through their senses ... punishment and reward; plants also have an inborn active principle which causes them to grow, bear fruit and reproduce, but they do not show signs of pain and desire like animals.

Unlike animals, Man is only temporarily linked to the Principle of the senses. LCSM goes into this discussion of the realms to help man to believe in his true nature. Man's science has no 100% sure way of classifying the 3 realms.

Animals have one Principle, and they do not need to belong to the earth to bring it to realization. They are sustained by the warmth of the female of their species or by the heat of the sun or any other source of heat.

(continued on page 15.)



Private & Confidential

Many things have been said about Saint-Martin's "inspirers". We feel it would be best in this respect to refer to his own words, in his book "Portrait" where he wrote:

"It is to Abbadie's work 'The Art of Self-Knowledge' (L'Art de se Connaitre) that I owe my detachment from the things of this world ... It is to ~~the Lamaqui~~ that I owe my taste for the natural basis of human reason and justice. It is to Martinez Pasquales that I owe my admission to superior truths and it is to Jacob Boehme that I owe the most important progress I have achieved in these truths."

The discovery of the works of Jacob Boehme was a revelation to Saint-Martin. He found therein the final key to the "INNER WAY." He then follows the path he had sensed but of which he had only reached the threshold. He now walks towards Unity along the road of the Heart and of the Spirit. HE NOW UNDERSTANDS THE REAL MEANING OF THE COHEN TRADITIONS. Combining his natural gifts with the teachings of Pasquales and those of Boehme ... Saint-Martin creates "Martinism".

What then is Martinism?

Martinism is, before everything else: a way of life. Its active principles, however, are related to a certain mode of thought. In the first place ... the primary principle of intelligence and of moral sense must be respected. Our existence and all our activities are controlled by essential and ineluctable TRUTHS that books can only confirm. In whatever sphere Man is moving, his behaviour results from deep, intellectual convictions that should really be called *philosophical convictions*. It is only because he knows whence he comes and where he goes ... that Man is able to orient his actions and give them a meaning. The solution to the vital problem of human destiny contains also the answers to all questions that face Man. To follow the logical character of these deductions it is essential first to know on what they are based.

What were to Saint-Martin those primitive truths? ... and how does one acquire them? We quoted last week the first words of the first work Saint-Martin wrote. Let us repeat them:

"IT IS A SAD VISION INDEED THAT, WHEN WE START LOOKING AT MAN, WE SEE HIM AT THE SAME TIME TORMENTED BY THE DESIRE TO KNOW, FAILING TO FIND A REASON TO ANYTHING ... BUT DARING NEVERTHELESS TO GIVE A REASON TO EVERYTHING."

This is the starting point of Saint-Martin's doctrine.

Man is the sum total of all problems. He himself is a problem ... the enigma of enigmas. The question Man asks, indeed the question that his very nature presents, must be resolved. How useless would be a theory which would not have for its first object "Man's general welfare." !

This welfare can only result from the answer to the human question. The existence of this interrogation will be the first thing Man is sure of. Indeed, a first realization imposes itself: Man's condition. This condition, furthermore, is characterized by a feeling of insecurity ... of imperfection. The fact that Man may be ignorant of something, or be mistaken ... *constitutes the initial mystery which causes, logically, the obscurity of the world.*

From looking at Man's status, one reaches, inevitably, some conclusions of the "origin and destiny of Man." It is however, through the study of Man alone, by getting deeper into the problem and by reflecting repeatedly on the terms of that problem ... that one may reach a solution. This is Saint-Martin's method: one must "explain things through Man ... and not Man through things." !

In his "Tableau Naturel", Saint-Martin wrote:

"He who knows himself will be able to know the universe and other beings. But the knowledge of self will be found only in self. It is in Man's mind that we must look for the Laws that have presided at his origin."

Man, who is the enigma, is therefore also the key to that enigma.

- - - - - DISCUSSION - - - - -

Although that last phrase can be misinterpreted in terms of intellectual casuistry, there is no question however of following a method of self-study in order to establish the superiority of the intellectual faculty, or even demonstrate the existence of that faculty. Faced with his condition (which is also his enigma) Man is naturally led to study himself. *His normal reaction must be to look within himself ... because THAT IS WHERE THE PROBLEM IS*. It is therefore "unfortunate" for Man to need proofs that are external or "foreign" to himself in order "to know himself and believe in his true nature, because in his own nature lie testimonies far more convincing than those he could find by observing material objects." (Please re-read this paragraph and study it carefully.)

Only after recognizing himself for what he really is, will Man, convinced of his divinity and of his central position, take himself as the yardstick with which to measure, or at least to explain ... external things. To state that from Man's true nature must come "knowledge of the Laws of Nature and of other beings" *is not a supposition ... IT IS A CERTAINTY, THE FINAL RESULT OF AN EXPERIENCE.*

If Martinism, then, can help us find the Key to the Universe and the Vision of God ... it is because it is rooted in the "Art of Self-Knowledge."

Saint-Martin, a Master of the Occident, meets here the Light of Asia. The Buddha, struck by the urgency of our condition, strongly condemned sterile speculations which lead us away from our real concern. In truth ... what folly it would be to start by seeking to know whether the universe is temporal or eternal, finite or infinite, or if the life principle is identifiable with the body ... or something else! Let us quote this passage from the Masshima Kikaya:

"It would be as if a man, wounded by an arrow, said to his friends, relations or neighbours who were about to call a surgeon to treat him: 'I do not want this arrow taken out before I know who shot it. Was it a prince, a citizen or a slave' or 'what was his name; to what family or tribe did he belong?' ... We may be sure that this man would die before he could learn all that"!

We have said that according to Saint-Martin, Man's own nature must be the object of his first study. The Universe should be explained through Man and not Man through the Universe. The first question that occurs to Man concerns his condition and it is to this he must find a precise answer ... all other problems are of secondary importance. Saint-Martin does not however place these secondary questions outside the field of human research ... he does not reject philosophical investigation ... he actually finds it absurd if our mind is thirsty for knowledge to prevent it from quenching this thirst ... WHAT HE DOES IS TO RELEGATE THIS DESIRE FOR KNOWLEDGE TO ITS PROPER PLACE. When Man has found the Way That Leads To Truth, he may then pause and meditate on the Mysteries of God and of the Universe, for he has found his yardstick ... BUT THE PURSUIT OF INTELLECTUAL SATISFACTIONS, EVEN OF AN ABSTRACT NATURE, MUST NOT BE GIVEN PRIORITY OVER MANAGING OUR LIFE.

It may even be said that there is no strict differentiation between these two types of pursuit but simply a matter of precedence, seeing that because of a sort of universal "conspiracy" all things are bound together and that the solution of the first enigma also brings the answer to the second. As seen from our story of the man wounded by an arrow, we must first remove the arrow and tend the wound. However: when we are thus engaged in this urgent operation ... which is to save ourselves ... we realize from the nature of the wound the kind of missile that hit us. From its imprint, we recognize its nature and origin. This, however, comes to us as a by-product of attending FIRST to our salvation.

One of Saint-Martin's historians wrote: "Saint-Martin wants to believe, but he wants to believe more or less as a philosopher would believe. He is a mystic, but an intelligent mystic! Saint-Martin's theosophy is not a work of imagination. It is not a fabric woven with unverifiable assertions and mystical dreams. To climb towards the highest peaks of metaphysics and of spirituality, Saint-Martin does not set himself on a plane that is inaccessible to the person unfamiliar with abstract speculations." He starts at our level, that of Man, and he leads from there towards that divine goal that we grieve so much to find so distant. What are the stages of that journey?

First: Man becomes conscious of his condition, that is, he sees himself as mind and body ... or, if you like it ... he becomes conscious of manifestations within and without himself. These two kinds of manifestations contribute to create his "condition".

In his "New Man" (Le Nouvel Homme), Saint-Martin says:

"To those who have not realized their true nature I would only recommend looking at themselves in order to avoid all possible mistakes. In what they call Man, in what they call moral quality, in what they call science, indeed, in all that can be considered as the chaos and the battlefield of their different doctrines, they will find so many dual and opposed actions, so many forces fighting and cancelling each other, so many principles clearly active and so many clearly passive, and all this without even looking outside themselves that, without perhaps being able to say what they are made of, they will be bound to agree that all is not uniform and alike within us and that we exist only in perpetual division, being different from ourselves, from all that surrounds us and from everything we can reach and examine. It would then be enough to strengthen with scientific principles these very differences in order to see Man's true nature and to place him in his proper station."

- - - - - DISCUSSION - - - - -

We draw to members attention the fact that most of the material on which these early lectures in this Degree are based is in 18th century French. In presenting the doctrine of Saint-Martin at the present time, and then later that of Pasquales, we decided to stick as closely as possible to the original texts and to sacrifice style and fluency to accuracy. Our last quotation and the subject of this conventicle may, in the eyes of some, tend to be somewhat abstruse. I think it is essential, however, that we make a special effort to follow the development of Saint-Martin's philosophy of Man, which, after all, constitutes the very basis of Martinism as we know and practise it. In quoting such long sentences from our Master's works, we resist the temptation to shorten them and revert to more modern phraseology ... which could betray the fullness of the argument.

We realize it is not easy for our members to go back to the source, so to speak, and familiarize themselves with the works of Saint-Martin, as these are just about unobtainable in English. This is one of the reasons for the detailed way in which we are now studying the basic principles of Man's Way of Return, or Reintegration, according to Louis-Claude de Saint-Martin. We shall then examine the basic elements of the doctrine of Martinez Pasquales which inspired Saint-Martin. We shall then be well-armed for bringing the subject down to our own time and for examining modern Martinist thought. Meanwhile, let us not regret too much the lack of works of reference in English because Saint-Martin himself, perhaps not without a little humour, once declared:

"The books I have written had only one object and that was to incite my readers to forsake all books in their search ... not forgetting my own."

Let us then, in simple words, recapitulate the subject of this conventicle:

Saint-Martin invites Man to examine and study himself and to analyse carefully the elements of his own REALITY. Thus will Man discover his true place and feel the harmony of creation, according

to the famous Delphic saying: "KNOW THYSELF AND THOU SHALT KNOW THE UNIVERSE AND THE GODS." Let us therefore accept Saint-Martin's invitation and begin to study ourselves until the next conventicle. Let us do this in all sincerity, looking squarely at our faults and qualities, at all the opposites and contradictions of our make-up. Only through such a critical examination shall we begin to understand ourselves. (L.M.: GO OVER THIS LAST PARAGRAPH AND ENSURE THAT ALL PRESENT UNDERSTAND WHAT THEY ARE TO DO).

May you ever dwell in the Eternal Light of Divine Wisdom.

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* The philosophy of Jacob Boehme is set forth in the book FIVE CHRISTIAN PRINCIPALS.

Saint-Martin's last book MAN: HIS TRUE NATURE AND MINISTRY is the only one completely translated into English. In it the influence of Jacob Boehme can be discerned. Both of these books are available from our Supply Department.

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"Martinism" is a word that encompasses more than one explanation. We saw one definition in lecture #81 para. 3. We have also seen a further definition in this lecture (#86), para. 5..

"Martinism" is also the works of Martinez Pasquales and the operations of the Elus-Cohen. "Pure Martinism" has been described as the ideas enshrined in the regalia and furnishings used and found in a Martinist Lodge. Papus, de Gauita, Peladan, Sedir, Amblain and others have written on Martinism ... but not all of their material is Martinism. A definition of Martinism was given as early as Liber 1, in "A Short History of Martinism and the Martinist Orders" para. 1. As we go along we shall yet find another definition.

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#87



Before begining tonight's lecture, the Lodge Master will take first any observations re self-study that the brethren have to share.

My Brothers & Sisters:

Greetings!

Quoting from the book "Le Nouvel Homme" (The New Man), we saw last week that Louis-Claude de Saint-Martin considers man as existing only in a state of conscious division; a state in which we are different from ourselves, from all that surrounds us and from everything we can reach and inspect. When saying we are different from ourselves, we do not simply mean that men differ from one another ... but we mean that within each of us there exists, so to speak, different beings or identities.

We are at one and the same time an intellectual being, and a sentient being ... both housed in a corporeal or physical being. Each of these three main beings in us rules our life in its particular sphere and each has a consciousness capable of assuming, in turns, the control of our existence.

Our physical being, for instance, has a consciousness which controls all functions related to the sustained life and activity of our body. It supervises the renewal of the cells, the circulation of the blood and other functions of which we are barely aware. When it becomes urgent for an energy supply to be found in order to recharge our reserves, it takes control of the whole organism by flashing a message to our sensitive being in the shape of a feeling of hunger. Our sensitive being upon becoming conscious of that feeling of hunger will then transmit to our intellectual being a message requiring it to direct our attention to the search for food. Thus, in a hungry man, the intellectual being and the sensitive being become subjugated to the physical being and work for the fulfilment of its needs.

But, according to our individual characteristics, these three beings of ours are in turn divided into different influences which could be called tendencies for our intellectual being, propensities for our sensitive being, and urges for our physical being.

The whole structure becomes then a very delicate and complex piece of mechanism in which individual influences act in different directions, counteracting and cancelling out one another sometimes, to achieve a state of precarious balance in which even our environment plays a part.

This diversity that exists in our own person ... which we like to imagine as an integrated whole ... will explain the frequent inconstancy of our behaviour. We often resolve to act in a certain way under the influence, say, of our sensitive being (led by a desire to satisfy one of its propensities) ... but when the time comes to accomplish that action, we find that the urge has gone and we have no inclination to do so. It is simply that we may then be ruled by our intellectual being which is bent upon another pursuit ... and we find no need to do what we had previously decided. It is rather as if a man wishing to go to Mexico, was steering a boat for an hour and then handed the controls over to another man bent on going to Norway.

We are in fact a whole shipload of contradictions.

This is why it is imperative that we first learn to throw a little daylight upon our own personality ... our complete being, as it is here ... within ourselves ... that a whole field of study exists.

- - - D I S C U S S I O N - - -

Let us therefore, Brothers & Sisters, begin NOW a systematic study of ourselves. To have any value, such a study must be sincere; and it is a task in which we can cheat no one but ourselves. When studying our tendencies, our propensities, our urges, our desires, our aspirations, our hopes, our dislikes and every other thing that motivates or helps to motivate our actions, we may find things we do not particularly like ... or even recognize as our own. Unless we are honest enough to accept seeing ourselves as we really are ... with our sordid side as well as with our respectable and noble leanings ... then the study of self will be ENTIRELY FRUITLESS and we might as well forget all about self-knowledge and go on pretending we are something we are not.

Knowledge is Power

This self-study is, you will understand, an entirely individual and personal pursuit. Nobody can do it for you. We can only help inasmuch as we may offer lines of inquiry and move systematically from one level to another. The rest is up to the individual.

In the course of this study of self, there are two general recommendations we would like to make:-

First: in trying to discover the motive of our actions and thoughts, let us not isolate ourselves too much. Some of our reactions are due to external stimuli and we would only achieve a partial realization of our being if we withdrew ourselves from contacts with people and with external influences.

Secondly: let us not rush and try to adjust too much to start with. Let us not attempt to eliminate out of hand any undesirable aspect we may find in our personality. Man, as we have said, is a delicate and complex piece of mechanism holding a precarious sort of balance in a whirl of conflicting influences.

The work of putting things in order must be accomplished slowly and carefully. It is first essential to have an overall picture of ourselves before starting haphazardly to put things right. Any careless meddling before we know what we are doing ... why we wish to do it ... and what possible reaction it may have ... is quite likely to do more harm than good.

If you had a motor car in more or less running order and, knowing nothing about car mechanics, you wished to improve its performance, you would not get hold of a spanner and begin taking off every little part that seemed to protrude here and there. You would first study the repair manual, listen to the sound of the engine, try to locate the essential parts, study their function, study the basic elements of the internal combustion principle, and, once satisfied that you knew how the thing should work, YOU WOULD PROCEED, STILL WITH CAUTION, TO INTERFERE WITH IT, assuming of course, that no expert advice was available.

This week, then, let us try to distinguish the functions of our intellectual self, and of our emotive or sensitive self. When we remember ... let us analyse our actions and attempt to determine whether they stem from a purely intellectual decision (like doing a crossword puzzle) ... or whether they are motivated by an emotion, or a desire, or a need. Then: try and go to the root of the influence and see whether it has an outside motivation ... or whether it is an inborn characteristic of our being.

D I S C U S S I O N / Q U E S T I O N S

May you ever dwell in the Eternal Light of Divine Wisdom.

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PLEASE REMEMBER TO GIVE YOUR KEY NUMBER WHEN WRITING
PLEASE REMEMBER TO NOTIFY US IMMEDIATELY OF ANY CHANGE OF ADDRESS

Dear Companions:

Let us carry on from lecture #85(S). This will be the last of this special (S) series for the time being. After reading and studying this lecture, kindly go back and re-read the series: #'s 77, 85, and this one ... at one sitting.

We have seen that the Esoteric Theory embraces a Positive (Right) and Negative (Left) Breath-Flow. This idea of two opposing, or balancing, forces does not only apply to breathing of course ... but to all forms of energy ... from human and animal to the atom.

We have already noted this in our earlier study of Duality. Let us not forget that what we see as "opposite" is only the other half, or other side, of the same thing. Take an orange and cut it in half. Each half is the opposite side of the orange. Each half is not unconnected to or foreign to the other.

Notice, for example, that your own body comprises two opposites: it is divisible into two halves, each with its own polarity. Muscles, limbs, bones, organs of sight and hearing ... they all come in pairs. Even the brain has two hemispheres. While you have but one heart, it is divided into right and left sections. The same is true of other internal organs. Structurally, each has two halves, united at a central line. Everything in creation is divided into positive & negative, male & female, passive & kinetic, electric & magnetic.

For practical purposes, we can say that it is as though two electric currents are in circulation, and from this, emerges the Law of Attraction and Repulsion.

We have already seen that a PREDOMINATING flow of either nostril produces a lack of balance. Too much positive flow produces excessive heat, anger, passion, as well as energy and aggressiveness.

Too much negative flow gives concentration and mildness, but leads to timidity, vacillation, and a weak will.

Now, although it is nowhere noted in the literature of Western medicine, as you have already been told: the breath does not flow equally through both nostrils, except for very brief intervals during the day. Instead, it will normally issue more from one nostril for an interval of perhaps 24 minutes or so ... then shift to the other nostril for a like period of time.

When the breath flow is equally through both nostrils, it is said that one achieves psychic powers, makes time stand still and possesses knowledge of the future ... HOWEVER ... for those who have not attained the proper development, this brief interval in which the breath flows equally from both nostrils is extremely perilous. *It is said that it is during this interim that accidents and death occur, there is a tendency for actions to become erratic, losses take place, and failure is likely.*

The ideal condition is that: NEGATIVE AND POSITIVE SHOULD BE BALANCED MOST OF THE TIME. This balancing is done through breathing alternately for similar lengths of time through each nostril ... not by breathing equally through each nostril all the time.

Notice "most of the time" is stated in preference to "always." The moral is ... as soon as we learn to control breathing, we can adjust TO SUIT OUR IMMEDIATE NEEDS.

When physical courage and energy are needed, when it is necessary to be aggressive, to keep up the body temperature (as in cold weather), if you are entering into a contest or debate of any kind, participating in sports or physical activity ... practise and generate RIGHT NOSTRIL BREATH-FLOW.

When clear thinking is called for, when the judgement must be level and far-sighted, for meditation, study, and protection against excessive climatic heat, for all activities of a calm, gentle steady nature ... practising any of the arts: painting, singing, writing, studying music, going to church, beginning a course of study ... use LEFT NOSTRIL BREATH-FLOW.

Now examine your present habit of thought: are you inclined to be pessimistic, diffident, unsure of yourself and lacking decisive power? You may find that your normal breath-flow is mainly negative. Not only that but this habit of negative thinking will attract negative conditions. Correct the condition by studiously practising Right Nostril Breath Flow.

On the other hand ... too much positive thinking ignores pitfalls, does not take a reasonable view of opposition and rushes headlong against circumstances and other people, making rash judgements. Correct by Left Nostril Breathing and you will find that the habit of thought becomes more methodical, obstacles can be seen without, however, being feared ... and you will become more capable of steady application.

THE ALL-IMPORTANT POINT TO BE STRESSED HERE IS: YOU CAN CHECK YOUR BREATHING DURING THE DAY AND FIND OUT IF YOU ARE PREDOMINATELY OR EXCESSIVELY POSITIVE OR NEGATIVE. YOU CAN CHANGE YOUR MOOD BY INSTITUTING APPROPRIATE LEFT OR RIGHT NOSTRIL BREATHING.

You can breathe through the nostril you wish to by simply blocking the other with thumb or forefinger.

It is said there are advanced Initiates who can change the breath-flow simply by an act of will. For the majority who cannot do this the following techniques will accomplish the same thing:

Lying down on the side opposite from that which you wish the breath-flow to predominate, will bring it about. Example: if you wish the breath to predominate through the right nostril, lie on your left side ... and vice versa. With minimum practice you will soon be able to perceive the exact moment when the change-over from one nostril to the other occurs. Normally, it will not take more than two or three minutes. If you have a cold or nasal congestion from some other cause, a little more time may be required.

One way of hastening the change when using this method, is to prop yourself on your elbow, supporting your head with your hand, your thumb resting firmly under the ear and the fingers pressed against the forehead.

Pressure in and around the arm-pit of the side opposite the desired flow will also initiate a change-over. To avoid attracting attention when this method is used in the presence of others, it may be effected by dropping your arm over the back of a chair.

Another means of correcting or changing the breath flow is to sit on the floor and draw the right or left knee, as desired, up to the arm-pit and lean heavily upon it.

Yet another procedure is to massage the ankle and great toe, again opposite the side through which you wish the breath to flow. Quite aside from using the great toe as a means for changing the breath flow, the science of reflexology which is becoming more and more popular says that there is a nerve which terminates in the large toe that regulates all cyclic changes and rhythms in the entire body.

A final and quite obvious way to cause the breath to flow through a given nostril is to plug the opposite one. When this is done, use a piece of clean cotton cloth rolled into a small ball.

If the breath flow is not wilfully changed, it will alternate back and forth, changing from one nostril to the other.

After a little experimenting with the techniques described, you will soon be able to control the breath flow, directing it through the right or left nostril as you desire. It is well to undertake this simple and easy exercise at once. A mastery of the breath flow (that is, of the pranic currents) constitutes an operational key in regulating your personality and mood ... even your health.

Bear in mind that all the time you think and breathe, you are sending out invisible waves which attract other people and circumstances to you. A level, clear mind, patient and firm, and not to be imposed upon, will not attract the envy and anger of others, but rather will bring you into contact with bright and successful persons.

As you continue to meditate, you will gradually become aware that places, and persons, seem to emanate vibrations which react upon you. Instinct and intuition will then surely show you what could not be perceived at once by reason. Your "first impressions" of people and places will become more accurate because it is as though the impersonal Higher Self can see into the heart of the other person. By properly utilizing the information given in this series you will add power to your normal processes.

Here now are some specific breathing exercises. These should be attempted only after you have been practising the first two general exercises for a few weeks:

FOR CONCENTRATION AND TO CALM THE MIND The " 2 : 1 " Breath

Inhale Left, count 4 beats. Retain, count 2 beats. Exhale Left, count 4 beats. Repeat through right nostril.
Go 7 up to 14 times. Not more. Increase by easy stages. DO NOT STRAIN.

The " 1 : 2 : 1 " Breath

Inhale through either nostril counting 8 beats.
Retain 16.
Exhale 8.

TO ASSIST CONCENTRATION
The " 1 : 4 : 2 " Breath

This is much more difficult and should not be attempted until all the others are performed gradually without strain or discomfort.

Try 2 or 3 times only, initially:

Inhale through either nostril, counting 8 beats.
Retain 32 beats.
Exhale 16 beats.

MOUTH BREATHING
Aids Digestion

Place tip of tongue at back of upper teeth. Close nostrils gently with fingers. INHALE through mouth. SLOWLY EXHALE through mouth, at the same time gently contract abdomen. 5 or 6 times. Practice occasionally not more than once per day.

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After practicing for 2 - 3 weeks, you will realize which of the rhythms in these varied exercises suits your breathing. Also, you should try to notice at odd moments during the day, whether you tend to breathe predominantly through either left or right nostril. Then you can try to vary your breathing practice.

For example: for the two general breathing exercises ... try breathing in, counting 2 only, retain 2 beats, breathe out 2 beats. Then try counting 3 each time, then 4, 5, 6 and up to 7 ONLY.

This experimenting will ascertain which suits you best. It should be quite free from strain when you retain the air, and the pulse should remain even and comfortable.

AVOID ALL STRAIN. Be content to achieve balance by slow degrees, and your mental calm will be much greater.

Then try repeating the exercises more times. For 10 times each nostril up to 14 or 15 ... NOT MORE.

The next stage is to vary the rhythm by making the inhaling longer, retain the breath a SHORTER period, but BREATHE OUT MORE SLOWLY AND EVENLY.

LONG, SLOW EXHALATIONS are good to clear the lungs, while long, slow inhalations should increase the intake of oxygen and renew the blood.

RETENTION ... HOLDING IN ... OF BREATH should be WHAT YOU CAN COMFORTABLY MANAGE. A little longer as you progress ... BUT STOP IMMEDIATELY IF YOUR PULSE IS TOO QUICK OR IF YOU FEEL TIRED.

These exercises are never meant to strain ... but only to train and control.

The thing to avoid at all times is over exertion. Keep slowly and quietly progressing ... IT IS THE REGULARITY OF THE PRACTICE WHICH MATTERS.

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FOURTH COLLEGE EXAM

Send in your answers to the following questions. Please write clearly, on one side of the paper and be sure to include your key number:

- 1) What is the effect of regular, rhythmic breathing?
- 2) Does the average person breathe equally through both nostrils, most of the time?
- 3) What is an Egregor?
- 4) On what particular premise does the Martinist Doctrine rest? (Check lecture #82).
- 5) What is meant by the "Inner Way"?

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Do not stand at my grave and weep,
I am not there, I do not sleep,
I am a thousand winds that blow,
I am the diamond glints on snow,
I am the sun on ripened grain,
I am the gentle autumn rain,
When you awake in the morning hush,
I am the swift uplifting rush
of quiet birds in circled flight,
I am the stars that shine at night.
Do not stand at my grave and cry,
I am not there. I did not die.

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II

EMILE DANTINNE - HIÉRONYMUS

Who was this Hiéronymus, Imperator of the Rose+Croix, whose name was mentioned in my presence as that of a venerable sage of several decades ago, but about whom, in the end, nobody could tell me anything, or very little? My awakening initiatic quest coloured with Fulcanelli's alchemy, then with contemporary rosecrucianism and Martinism, seemed in part to cover some of the loves of the person. My taste for secrets and true mysteries (in the fullest, very ancient use of the word) encouraged me to try to resolve the enigma. Thus begun my first historiographic research which a curious moment of fate was to encourage straight away in the form of a discovery:

A HAPPY DISCOVERY

It was indeed in 1982 that a chance discovery was made which was to provide the basis of my documentation and a leading thread to my still clumsy investigations: a whole pile of documents came to light about Dantine, and more generally about the occult milieu in Belgium which I like to call "the grey eminence." This pile of archives brings us face to face with an engaging character and, in spite of its shortcomings, it reveals itself to be of some importance to knowledge of the short but great history of occultism in Belgium, France and Switzerland in the years 1923 - 1943.

Thanks to this discovery, the activities of little known initiatic societies can now be clarified and the veil has been partially lifted from this European Rose+Croix which gave rise to the FUDOSI, whose venerable Imperator was Hiéronymus.

Before coming to Emile Dantine and his hermetic companions, before painting the pictures of the initiatic Orders, the FUDOSI for example, of which they were the collective soul, and which are the subject of this work, the history of this discovery should be recorded, it should be introduced with a few words about Léon Lelarge, a prime witness in the case in point.

LELARGE THE CONFIDANT

Of the occult activities of Léon Lelarge, whose nomen was Sâr Agni, we know little, except that he played a prime role in the microcosm of Belgian occultism. This person seemed to be discreet, like Dantine, to whom he was a faithful friend, the closest collaborator and perhaps the only confidant, and in any case the most certain, who held Hiéronymus (who was not lacking in psychology) in esteem. Lelarge, before the second world war, often acted as "a mail box" to his friend Dantine. It was through him, in fact, that passed almost all mail and information addressed to Hiéronymus concerning his occult activities. In return he sometimes (during the occupation it was constantly at the risk of his life) sent messages from the Imperator to his subordinates, for Dantine cherished discreet-

ion to such an extent that it became for him the norm in life. Some people, even amongst his colleagues in the RoseCroix, did not even know his ordinary name and they preferred, most of the time, to contact him through Lelarge, as they knew him as well as his address. Here follows a significant extract from a letter to Lelarge from the rosicrucian Grand Master Hans Grüter, taken from the newly discovered collection:

"Already some time ago, I received a charming letter from Hiéronymus, whom I held in great esteem, knowing neither his real name nor his address. I asked our friend Mallinger how I could get a note to him. He wrote to tell me to send it to you and that you would deal with it. I therefore take this opportunity to send a plaque for our great leader who scrupulously observes his incognito."

Lelarge and Dantinne both lived in Huy-sur-Meuse, a small French-speaking Belgian town a few blocks away from each other; the passing on of mail and information was thus made easier. The role of the former during the German occupation should be highlighted: in those tragic hours of initiatic secrecy (because of the occupation), which was, on occasion connected with aid or even collaboration on the part of some brethren, with the Resistance, Lelarge served as a link between Dantinne, more secret than ever, and the Belgian brethren. Jean Mallinger (another close collaborator of Dantinne's) stated that some rituals had even taken place in Lelarge's home, in Huy, under the Nazi terror. Some initiations had occasionally been performed there by Hiéronymus himself.

Around 1943, Lelarge joined the Resistance, then the Allied Forces. It then was Dantinne's turn to offer him his collaboration by giving his knowledge, particularly of divination, to his friends' plans for the destruction of railways, as I was told by Mlle. Marie-Louise Dantinne, his eldest daughter, to whom I shall refer on several occasions further on. At the time of the liberation, Lelarge held the position of vice-president of the railways in the new Belgian government and left this world in the year 1954.

It was at Lelarge's home in Huy which Mme. Lelarge finally occupied before her death, that the papers were discovered which probably belonged to him and which will henceforth be referred to as the "Lelarge Collection." These papers were at the bottom of a trunk under a thick layer of all kinds of magazines which were evidently put there to hide them. The most recent pieces were obviously from 1943; it is possible to believe that they had been hidden there by their owner (or by somebody else) before he left Huy to join the Resistance. If this was indeed the case, these documents had thus laid out of sight for almost 4 decades when they were unearthed in 1982. The discovery was not publicized other than a few pages which circulated amongst a few of the leaders of fraternal societies. My friend Roger Maréchal informed me, at the time of the discovery and then, subsequently, with the friendly co-operation of the owner, I was the first person to whom he passed on copies of the most important pieces of the collection. May these two friends from Belgium accept my strong and fraternal gratitude; without them, this study would certainly never have been made.

How can it be explained that Lelarge never took back these documents after the war? Everybody of high rank, even every

initiate in the Belgian movement had the formal obligation to ensure that these records never came into the hands of laymen, especially in the case of the death of the owner. All the more reason still for all dignitaries who had access to many important records. The following note to the brethren of the Pythagorean Order explains it to us:

"By the order of our Sov:: GR:: M: Universal SAR HIERONYMUS:: IV, Rector of the Order M:: T::, all B:: Herm:: should, at the appropriate time, make all necessary written testaments so that in case of his death or serious illness he would urgently be visited and helped by a B:: belonging to the 4:: degree of the Order. It is he who would, in case of death have to put all Courses, Documents and Seals of the Order into a safe place."

For all that, it must be remembered that these precautions are usual practice, in the past as in the present, in initiatic societies. How, in this case, can it be explained why Lelarge should have failed in this most important duty? Or is it possible, in spite of his new governmental responsibilities, that he could have just forgotten that these documents existed? If he remembered, is it possible that he did not see the necessity to get them back for himself or to give them to whom they may concern? So many questions that, in all honesty, I am unable to resolve.

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We will continue the foregoing in our next Liber.

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Address by Sar Asunta, continued from inside front cover:- - - -

The vegetable realm consists of all Beings which have their forms* in the earth, which makes them grow and reproduce.

In the mineral realm are Beings which also have their forms* in the earth, which sustains them, but they are governed by 3 agents which are not part of them, and they do not show any signs of reproduction.

It is easy to distinguish between the animal and the vegetable. The vegetable is attached to the earth and dies when detached. Animals live on the products of the earth and are not attached to it. It is more difficult to distinguish between the vegetable and the mineral.

The Quaternary Law applies: the lower the Being, the more its powers are decreased because it is the furthest from the source. The mineral realm is the last in the progression of creation.

Man does not know any of his roots, as he lost them when he descended from his original position.

(forms* : the French word is 'receptacles' or 'containers'. We think 'forms' is the most suitable English word to use here.)

If Man could discover the true Principles of Beings, he would find that fire belongs to the animal, water to the vegetable and earth to the animal kingdoms. None of these elements can exist without the others, although one or the other is dominant in the various realms. This observation applies to everything, even mercury.

Man is distinguished from animal in that he has an intellect and a sacred Principle shared by no other Being. Man receives light through his senses, but he remains in darkness because he does not think beyond that observation. He thinks his intellect is made up of his senses, and does not recognize his dual nature, where one faculty is sensitive to the physical and the other to the intellectual. Our senses are the instrument of our thoughts ... but not their origin.

Man has many faculties and free will is the only one he had before and retained after his fall. Free will caused his fall ... and it is only through his free will that he can regain his original rights. He is responsible for the use he makes of his free will where good and evil are concerned. He can choose, but only within the limitations of what is offered to him. He suffers whenever he makes a wrong choice.

Man has to use both reason and feelings to help him decide ... reason without feelings would make him cold and insensitive; feelings without reason would lead him astray.

Man was mistaken for animal because his intellectual Being was thought to be the actions of his sensory Being, and his acts of intelligence were taken for material impulses. Man must constantly remain aware of the difference between his intellect and his senses, and the making of this distinction must be of prime importance to him. During his short stay on earth, Man's intellectual and sensory faculties are linked. Man has to constantly keep watch on his 2 natures ... he can easily mistake the sensory for the intellectual in his constant exposure to good and evil.

LCSM goes on later in the book to show the dangers attached to man's current situation, and the misconceptions that have arisen out of his negligence to distinguish between his various faculties. This subject involves:

Divine, intellectual and physical sciences; Civic and natural duties of man; Art; Legislation; Establishments and Institutions.

Man's state of ignorance and darkness are not his essence, but the natural effect of his mistake. It is his duty to try to return to the light which he left, and if this knowledge was his before he fell ... it is not lost to him ... as it emanates constantly from the inexhaustible source. He only needs to try and have courage. It would be to scorn this source if we do not do all within our power to get closer to it.

LCSM closes this section of the book by saying that the occult was much criticised in his time, which is paradoxical:

"If what is occult to the eyes is that which cannot be seen by them, and what is occult to the intelligence is that which it cannot conceive of, to this end I ask what is more occult to the eye and the intelligence than received ideas on the subjects I have just been discussing? They explain matter by matter, they explain man by his senses, they explain the Author of all things by elementary Nature."

It is no wonder that Man seeks in vain the elementary Principles he was informed of in this way. It is clear that they are false and that he has been misled, for the explanations given always have to be replaced by new explanations.

Those who are against the occult should change their path "for most certainly nothing is more occult or obscure than the path along which they would like to drag us."

THIS BRINGS TO AN END THE ADDRESS BY SAR ASUNTA WHICH BEGAN IN LIBER 19 AND CONTINUED SUBSEQUENTLY IN LIBERS 20 - 21 - 22 AND 23 ON LCSM'S BOOK OF ERROR AND OF TRUTH.

There is a wonderful story told among mountain people that I would like to relate to you: An old man wandered into a country store and saw something he had never seen before: a mirror. He picked it up, looked into it and said, "Why, that's the spitting image of my Uncle Zeke!" He bought the mirror and took it home, but because his wife's family was at the time feuding with Uncle Zeke, he hid the mirror under some hay in the barn. From time to time he stole out to the barn to take a look at "his Uncle Zeke." After some time passed, his wife became quite suspicious of the trips to the barn and she investigated. She came across the mirror, looked into it and said, "Ahah! So that's the woman he's been seeing!"

As we try to understand life, it can be compared to many things. Madeline Bridges has an interesting idea: "For life is the mirror of king and slave, / 'Tis just what we are and do; / So give to the world the best you have, / And the best will come back to you."

The world has for us what we will have of it. We experience only what we see, and what we see, we are. The Cosmic mirror of life reflects the faces we make at life. Sunny and smiling or sour and irritable, we find the world a true copy of our moods. Nature is susceptible in that she laughs with those who laugh, and she weeps with those who weep. If we rejoice and are glad, the very birds seem to sing more sweetly. But to the sad and sour, there is sudden gloom on nature's face. The sun may be smiling, but not in their hearts. The birds may be singing, but they break the heart of the sullen soul.

Nothing will be found in the world that is not first found in ourself. As Emerson says, "That only which we have within, can we see without. If we meet no gods, it is because we harbor none...We find in people the qualities that our own prevailing characteristics call forth."

It is said that in his native haunts, nothing makes an elephant quite so angry as seeing his own reflection in a pool of water. However thirsty he may be, if he sees his image he becomes angry and lashes the water furiously before he will take a drink. While the elephant may not like his looks, he does not become less ugly by attacking his reflection. And, actually, we do the same thing when something occurs in our life which brings out the ugly side of our nature.

The person who shows little or no warmth toward others will probably meet with a cold reception wherever he goes. He will produce the climate around him by what he has within him. If he is a friendly person, he will have friends; if he is a selfish person, he will be left to himself. Are there those in your life who seem to have an ugly disposition towards you? Perhaps, before condemning them, you should be sure that you are not doing as the elephant: charging at your own image. Most of us have a handy mirror, before which we check our appearance in the morning. If our hair is askew or we have not properly shaved, do we get mad at the mirror? Of course not. We simply correct what was out of place in our appearance.

Whatever we look upon and contemplate for any length of time has a transforming influence on us. It is a well-known principle that we become like that upon which we look. If, instead of trying to correct a problem, we keep looking at the imperfect image and keep resisting the imperfect conditions around us, we cause a static condition.

Ideals, desires, aspirations, are things which we embrace in idle moments, but we sternly put them from us with the thought that we must get back to the realities of life. Almost by definition, ideals are things we do not expect to come about. We see the dull routine as the real thing, even though we wish with all our heart that we could experience the ideal. An ideal is a state of being in which all things conspire to happy, satisfactory, and constructive living. Why, then, should not the ideal be the real, and the routine be the unreal? Is it not better to be a full and

complete individual than to be a miserable, unexpressed, disgruntled person who accepts compromises?

We say that the ideal is hard to grasp in the face of harsh experience. How do we do it? Well, this calls for a little imagination. We constantly use imagination anyway; in fact, imagination is what draws into our lives that which we presently think of as harsh reality. When trouble approaches, we have no trouble mustering up enough imagination to die a thousand deaths of expectancy. So, why not use imagination constructively, and through it, live a thousand joyous moments of expectancy until we finally find ourselves stepping upon the threshold of full experience?

Paul said: "For now we see in a mirror darkly, but then face to face. Now I know in part; then shall I know fully, even as also was I fully known." He speaks of the mirror concept, in which we can just as easily convert the ideal into the real as we can the thought of fear into reality in our lives. He says again: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord."

This is the concept of the magic mirror. The "unveiled face" is the person who is free from prejudice, self-interest, and preconceived ideas: the sincere person. The origin of the word "sincere" means "without wax." This refers to honey that has been strained through a cloth until the wax is removed; the honey has been cleansed and nothing is left but pure, amber honey. No doubt this is what Jesus meant when He said, "Blessed are the pure in heart, for they shall see God." When we find the purity of heart and vision, we see as God sees; we see our God-likeness as if we were looking into a mirror, and we are transformed by that image, step by step, by the spirit of the Lord.

What does all this mean in practical terms? Simply this: When you survey your life from a realistic standpoint (remember, it is but the reflection of your thought), do so without resisting the appearance or the persons around you. In correcting the faulty image, ask yourself the questions: "What do I want to be? What would I want to have?" This is your ideal, so unveil your face so that you see this ideal instead of the cold reality.

Keep looking at the ideal. See things as you would like them to be, and you will find yourself gradually transformed into that same image. Milton makes this point when he says: "Till oft converse with heavenly habitants / Begins to cast a beam on the outward shape, / The unpolluted temple of the mind." Wordsworth makes the same point when describing the education of his daughter: "She shall lean her ear in many a secret place, / Where rivulets dance their wayward round, / And beauty born of murmuring sound / Shall pass into her face."

Keep looking into that magic mirror. Keep seeing yourself as you want to be, instead of as you are. Keep seeing the ideal instead of the cold reality. The only real difference between a rich man and a poor man is not in money, but in what each man sees. John Burroughs was rich because he could see and enjoy the glories all about him, while his schoolmate, Jay Gould, was a poor man even though he accumulated fifty million dollars. He was poor because he could see nothing but dollar signs and bank accounts. Michelangelo could see an angel in every rough stone. Jesus could see a child of God in every beggar. Because He looked through the magic mirror, His unveiled eyes saw the glory of God and He was transformed into that same image. It is the same principle for you and me: "Two men look out through the same bars; / One sees the mud, and the other, the stars."

